this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

773
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326
851
567

Makassar OG6
Toradja OG11

his status. The Kepala kampong repeated that there are many grades of slaves, and evidently the higher ones actually regard themselves as superior to ordinary commoners. He said that formerly there were many more slaves here, but that many went away when greater freedom of movement was allowed. He added that in the kampongs near the towns there are fewer slaves than in the more remote areas. At one time a noble might have owned as many as a hundred or more slaves. M 567

I quizzed him about the to detjeng. He said this was hard to explain because there were so many kinds. He agreed that the crucial point is that there is some noble blood involved. However, he said that one might use the term detjeng in reference to slaves; all this means literally is "good" (baik). M 565 851 582 567

I asked about class intermarriage, and Andi said that marriage of a matola with a slave woman means that the child will be tjera tjitjing. Also, the marriage of a matola man with a commoner means that the child will be tjera tjitjing. He is not too clear about all this, and it certainly could stand some case research.

In the kampong of Tolangi there are supposed to be a number of Toradja descendants. I saw this section of Bukaka and noted that there were only about seven to eight houses. They are located near a mosque. The Kepala kampong said that the Toradja there try hard to assimilate into the Buginese group, and that they do not like to be called "To Tolangi." They try to move out of this section so that they can hide their Toradja origin. The older ones can still speak Toradja, but the younger ones are forgetting it and they try never to let it be heard (like immigrants in the United States). Today they intermarry with the Buginese. Andi said that there are plenty of Toradja people in Watampone, lots of them living near his house. They come from all over the Toradja country. By and large they are workers at rather poor jobs and do not mix in very much. M 563 T 186 167 191 177 M 565

In talking about intermarriage I insisted that everyone has to know whether a person has a slave background or not. They agreed to this and said that marriages are watched carefully. 582

We went to a cemetery where there were two beehive cement and brick tombs just like the Kale Goa. Inside were the usual graves and on them were placed flowers. There was a smell of incense in the tomb. The Kepala kampong said that people make offerings and pray here. He said that the Chinese come here too. These graves are about two M 764 174 [563]

E. Interclass Marriages: Aberrant (13) (cont.) 162 565

	Ages	Trade	Number of case
NM-SW (2)	60-50	None	E 1
	30-30	Unknown	D 2
CM-SW (None)			

F. Interclass Marriages: Taboo Cases (3)

NW-CM (2)	40-45	Peddler	C 6
	20-25	Goldsmith	A 21
NW-SM (None)			
CW-SM (1)	70-85	None	D 4

G. Class of Children of Aberrant and Taboo Marriages

NM-CW	N	But before, commoner.
NM-SW	C	Before, same.
CM-SW		No cases.
NW-CM	C	Taboo before.
NW-SM		No cases.
CW-SM	C	But before, slave.

Formerly, in allowing a higher man to marry a lower woman, the rule was that children would be dropped one class. Now the same is done for a noble man marrying a slave woman, although the child of a noble man-common woman marriage is a commoner. There are no cases of a common man marrying a slave woman. 565 851 582

Formerly marriage between a lower man and a higher woman was taboo. Now such marriages result in the lowering by one class of the status of children resulting from such a marriage, if the man is a commoner and the woman a noble. However, the class of the children follows that of the higher parent if the man is a slave and the woman a commoner. The marriage of a slave man to a noble woman is evidently still taboo.

H. Sailors 162

Former	10
Still	4
Total	14

I. Moved into Kampong

From other Makassarese areas	61
From Buginese areas	2
From Java	5
Total	68

J. Working or Have Worked outside Kampong

In other Makassarese areas	7 (except sailors)
In other Celebes areas	0 (except in-migrants)
In Java	2
In Borneo	3
In Ambon	1
In other Moluccas	1
Total	14